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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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JOHN HUMPHREY NOYES, . . EDITOR.
WILLIAM A. HINDS, . ASSOCIATE EDITOR.
F. WAYLAND-SMITH, . . BUSINESS MANAGER.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not,* we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

Prof. Swing's solution of the tramp question is to establish a colony on 50,000 acres of land, with factories and workshops.

Rev. Mr. Morgan of Portland, Oregon, calls attention to the fact that the first strike on record was that of the children of Israel under Moses against the Egyptian capitalists.

La Guerre Sociale is the name of a new weekly journal which is soon to appear in London, printed in French and Italian. It will be antitheistic and revolutionary, and will advocate community of property.

The manager of Booth's Theater, New York city, advertised in Saturday's *Sun* for 30 tall young men, requesting them to appear at 10 o'clock of the same day. He had 700 men to select from. That gives a hint of the number of men out of employment in the large cities.

The Socialist, Vol. 1, No. 1, Frank Hirth Editor, comes to us from Chicago. It has taken the subscription-list of the *National Socialist* of Cincinnati, and announces itself the "official organ of the Socialistic Labor Party." It is a well-printed sheet, and its discussions are conducted with more moderation than those of some other journals of the same school.

In the October *Scribner* Dr. Holland belabors the moneyed classes in the following vigorous style; and yet there are many who talk as though all the virtue was on their side and all the wrong doing with the discontented:

"We had occasion some months ago, to allude to the examples of immorality furnished by men of money to men of labor, in endeavoring to account, in some measure, for the brutal excesses of the latter. It was a plain case, that hardly needed arguing. The notorious facts, in connection with the moneyed classes for the last ten years, are those which relate to the betrayal of trusts, the watering of stocks, gambling in grain and other necessaries of life, the wrecking of insurance companies, the bursting of savings-banks through stealing and reckless management, the running of railroads in the interest of directors rather than in that of stockholders and the public, etc., etc. Poor people have looked on, and felt all the power of this degrading example. The way in which capital has been managed and mismanaged in this country has been utterly demoralizing. The poor have seen capitalists stealing from one another in a thousand ways, and even stealing their own hard-earned savings. The gambling in stocks, the gambling in grain, the defalcations among men who have been universally trusted, the malversation of persons high in the church, the great 'game of grab,' played so generally among those supposed to have money and among the great corporations,—all these have tended to break down the public morality; and if the poor have been apt to learn the lessons of life from 'the superior classes,' they have simply learned to steal. What wonder that trades-unions thrive? What wonder that we have a 'commune?' What wonder that we have unreasonable mobs? If stealing is to be the order of the day, the poor want their chance with the rest!"

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES BY E. T. CRAIG.

XLI.

The educational training of the young must always be an important feature in an enlightened Community. The infant school at Ralahine was, however, the only systematic training which had been anticipated or provided for at the commencement of our operations. The great object of the members was to produce sufficient to meet the demands of the landlord for rent and the interest of the capital advanced, and for the sustenance of the members. The proper care of the children was, however, essential to the industrial efforts of their parents.

There is a vast waste of productive power, to say nothing of the irritation of feeling and ill effects on the dispositions of the young, in the ordinary conditions of life, around the working classes in their isolated homes, whether in large towns or country villages, in compelling a healthy woman to devote all her time to the nursing of infants, the preparation of meals, and the endless drudgery incident to the management of the miserable homes of the poor.

One practical advantage of the infant school arose from the convenience and confidence given to the mothers. They were enabled to attend to their duties and to their labors in the dairy, the laundry or the field, without any anxiety as to the safety of their children; and the economy and comfort of the arrangements were soon felt and acknowledged.

The infant school was at first under the superintendence of a young woman who had received some preparatory training in the Model Infant School at Dublin.

The rules applicable to the school required that the children should be properly washed and dressed, and taken to the school at the time the parents went to work in summer and winter. Their meals were supplied from the public kitchen, and consisted principally of new milk and vegetables. No meat, tea, or sweetmeats were supplied. They were all hearty, healthy, and happy. There were little cots and mattresses for the youngest, and for those between three and eight were supplied with a great number of little bricks of wood, five inches long by two and a-half broad and one and a-half thick. With these they occasionally were accustomed to build little toy-houses, and were required to put them away in proper order. They were also trained to simple exercises suited to their ages, strength and capabilities.

They had a play-ground or gymnasium, supplied with suitable apparatus for amusement and exercise. They were taught singing and dancing. The object of teaching the eldest children these arts was to cultivate the voice, and to train them to order, subordination, and discipline in their bodily movements.

The great object to be kept in view was explained to the teacher—to train the dispositions and habits of the children so as to guide the wayward and impulsive, and develop the best and kindest feelings among all. Few books were required for the youngest, who were not to be burdened with tasks, or instruction that was at all difficult or irksome, but to be trained to observe order, and to be kept pleasurably occupied, either with easy mental exercises or with amusements. No punishments were allowed to be inflicted beyond being sent home or kept for a short time *from* the school.

The children were under constant, safe and judicious superintendence while at school, and required no personal attention from their parents till the labors of the day were over—from four to six o'clock, according to the season, when both parents and children enjoyed the change in the social intercourse at home, in listening to the simple lessons or songs learned at school. There was a great advantage in requiring the children to take their meals in the school-house, and to remain within its precincts during the whole of the day.

According to the rules of the infant school, the parents were not allowed to interfere with the discipline of the school, or to take any of the children away on any account during school hours without permission. Arrangements were made after a little time, for the children to sleep in the dormitory attached to the school under the care of a nurse, thereby saving the time and attention of the parents required in washing and dressing the children, before going to their appointed duties.

It is a great mistake, which is almost universal in the schools, for the children of the working classes to suppose that education consists in learning lessons at the desk. As a rule the feelings, passions, and impulses are at rest, because the perceptive faculties, or what is erroneously termed the memory, are mainly appealed to by the teacher. It is in the play-ground where the passions begin to manifest themselves. Here it is the selfish, the rude, and the despotic begin to exercise their influence over the cautious, the timid and the generous.

It is at these moments that the guiding intelligence and experience of the teacher are most required to encourage the weak, restrain the impulsive, and guide the whole into harmonious sympathy with the happiness of all.

The effect of the training of the children at Ralahine was highly gratifying at the later stage of the Society's existence, arising from circumstances which will hereafter be indicated. The children presented a fine, healthy and lively appearance; and the pleasing exercises and judicious guidance of their feelings had a most happy effect on their countenances. Their daily ablutions, full and regular meals, contributed to their healthy aspect, while their kind, firm, yet sympathetic superintendence contributed in a wonderful manner to improve their manners and their expressions, which were

very far superior to others of their class. Their countenances beamed with delight, and became even beautiful from the expressive animation with which they were enlivened when under the excitement of their exercises or amusements. Beauty of expression is a higher beauty than that of mere beauty of form. The secret of refined culture in the young lies in the continued exercise and manifestation of the higher, happy, inward emotions. Visitors were always much gratified by what they saw in the educational department, but they could not always comprehend the reasons for the refined culture of laborers' children, nor how it could be applied to the general condition of the peasantry around them.

It is very evident that similar conditions are requisite to realize like results, and united action and community of purpose are the best and the simplest means for attaining the great improvement accomplished with such limited means. In a single generation the whole aspect of the people might be changed by similar training, and in place of the anxious or apathetic faces we meet in daily life, we should see the human countenance elevated into a spiritual expression of refinement and culture.

The proprietor had a young family of very beautiful children, who had the advantage of professional teachers and governesses, and were in the enjoyment of many luxuries unknown to the children of our infant Community; yet I heard him frequently say that the children of the members—the offspring of peasants—seemed really more contented and happy than his own.

AMERICAN POSITIVISM.

[Reprinted from the New York World.]

Oneida Community, Jan. 1, 1869.

To the Editor of the World:

Sir:—As I do not like to appear before your public uninvited, please allow me to state that I received some weeks since a copy of The World containing the Positivist Creed, with the request that I should give my impressions of it. On this invitation I immediately commenced studying the article; but before I was ready to write, another paper, a week later, brought Henry Edger's card, saying that this Creed "in no wise represents the mature ideas of Auguste Comte," and that "there does exist quite another sort of Positivism than that enunciated by this anonymous, irresponsible, collective (?), self-appointed apostle—a Positivism with a totally different, if not, indeed, diametrically opposite, order of tendencies."

This was discouraging. I knew something about Henry Edger—that he is the accredited representative of the Parisian Positive Council, one of the ten apostles said to have been appointed by Comte himself for the propagation of his doctrine—and I supposed (till his card came) that the Creed was his production, or at least was sanctioned by him. I had not imagined that Positivists were divided into sects and had already got into the old purgatory of internal ecclesiastical strife. Their positiveness, their absolute certainty in regard to the truth and demonstrability of their system, and their full assurance and promise that they would rescue the world from the dissensions and anarchy of the old religions and bring it to peace and unanimity, had led me to imagine that they were marching upon us in one harmonious column. Indeed, I fancied that the Creed was the opening of the battery which had been ordered by the grand "Council" to commence the final attack on the unscientific religions. I verily supposed that all Positivists, to a man, were behind it, and that I had got to nerve myself for the shock of decisive battle between Comtism and Christianity.

When Edger's card came, I felt a little disappointed, as though I had lost my labor in studying the Creed. My first thought was that I might as well leave Edger to fight it out with his rival apostle, and not meddle with the matter till Positivism shall present a creed that is reliably official and orthodox. On further reflection, however, my interest in this heretical manifesto has recovered itself, because I have come to regard it as an indication that Positivism in this country is going through an experience similar to that of Swedenborgianism, *i. e.*, is being *Americanized*, and that we are to have a free, eclectic sort of Positivism, that will be more popular and comfortable than the authoritative and hierarchical system represented by Edger and his constituents.

We all know that Swedenborgianism exists among us in two quite distinct forms. There is the Swedenborgian Church proper, on the one hand, with its ritual and hierarchy—a reverend and formal body, but rather small; and, on the other hand, there is a Swedenborgian *party*, embracing all the outside untrammeled readers and lovers of the Swedenborg philosophy. This is a vast body, very indefinitely bounded, having members in nearly all the sects, but developing itself most characteristically in the semi-organic masses of Spiritualism. This party holds Swedenborgianism in the loose, free-thinking way that suits the American genius, caring little for the authority of the man Swedenborg, and not at all for that of his ecclesiastical successors and representatives.

My idea is that Positivism is falling into the hands of a party similar to this, and that the orthodox hierarchy represented by Edger is likely to be eventually an insignificant minority. Positivism modified by the free spirit of Young America must be quite a different thing from the French original, and probably will take another name, or at least will cease to be called Comtism, as Swedenborgianism has become Spiritualism.

It will certainly be very difficult for Mr. Edger to bring any great portion of the American people to such a reverence for human authority that they will take Paris for their sacred city and hub of the universe, and look back to the French revolution of 1789 as the beginning of the millennium. We have plenty of hubs here, and we think a good deal of our own revolution. Americans will read Comte and skim off what they like of his philosophy; but it will go hard to get them down on their knees before him, calling him "our incomparable master," and writing his saint's calendar—Bichat, Guttenburg, and the rest—at the head of their letters, instead of old January and February.

I judge, therefore, that the New York Creed published in The World may be a pretty good representation of the popular Positivism that is coming in this country. I see in it symptoms of the Americanizing ferment. It says in so many words that the name *Positivists* "never ought to have been and can no longer be limited to M. Comte and his sect." It claims as fellow-Positivists all the great thinkers and scientists, such as Spencer, Lyell, Darwin, Huxley and Tyndall, though some or all of them repudiate both the sect and the name. Above all, it slips into the midst of its descant on the proper *cultus* for the new religion, the following irreverent and disorganizing parenthesis: "Suggestions for worship may be taken from Comte (*carefully avoiding his complicated organizations and cumbrous details.*)" This is the very trick by which Fourierism was decomposed and brought to naught. Verily, "our incomparable masters" over the water are not going to put free Americans under another papacy of forms!

In this view of the Creed--considering it a manifesto of American Positivism, cut loose from Comte and the French hierarchy—I think it deserves study and discussion, notwithstanding Edger's denunciation of it; for the mental independence it represents is the best part of our national birthright. It is surely a good thing that Americans do not swallow the universologies of the Old World whole, but take them in pieces and use only what they can in some sort digest into American flesh and blood.

It would be folly to interfere with "free trade" in ideas and undertake to prohibit or obstruct importation of philosophies from abroad; but I confess I am glad that our people are getting in the way of working over what the "incomparable masters" send us. Swedenborg and Owen, Fourier and Comte, have to take their luck here with Christ and the Bible. The American privilege of decomposition and eclectic reconstruction gives no preference to importation of sacred things from Europe over those from Asia.

This country is evidently an excellent field for the development, or at least the trial, of systems studied out on the other side of the ocean. Owen could do nothing with his Communism in England, but had to come here himself, and send his colonies here for practical experiments. Fourier studied and wrote in France, but his system never got beyond the embryonic stage there; it had to come here to be born. Swedenborg, the Teuton, has found the field of his fame in the United States. And now Comte, another Parisian, is coming over to seed us. Our native stock seem to be excellent breeders; but we have to import our bulls. We are a nation of learners and executives; but we look to Europe for our "incomparable masters."

This state of things is doubtless best for the present; but it cannot be final. The same spirit of freedom that makes this country so excellent a seed-field for the Old-World thinkers, will some time enable it to produce thinkers of its own. And the transition to this desirable consummation is begun, when we are smart enough to pull the systems of the "incomparable masters" in pieces, and take or reject as we please.

Success, then, to the New-York City Society in its eclecticism. Hail to *American* Positivism. Only let us not hurry the reconstruction. The idea of building religion on the positive certainties of science is a grand one; but we will make a better thing of it in this free country than Comte ever dreamed of. Several sciences that are needed for the foundation were not quarried in his time. It was late in life before he had any idea of the importance of love and "sentimentalism" in universology; and these are the things that the whole scientific world leaves till the last, though they must be attended to first when we begin to build the final palace of truth. And it is only in the free air of America that it is possible to think and experiment on these primaries. It will be time to hope for the vast synthesis of truth which Comte attempted, when the highest professorships in our universities shall be those of the intuitional and sexual philosophies.

The first thing about Parisian Positivism that strikes the Yankee mind is, that it is Frenchy; that it smells of mouldiness; that its ritual, for instance, indicates a reäction aginst Popery, and an attempt to rival it. Reäction against a bad thing is very sure to be bad itself. Owen's "Communism" produced Warren's "Individual Sovereignty." Slavery gives us fighting anti-slavery. Chills alternate with fevers. A true thing does not come by reäction from evil, but by a genial hugging of good. We know that all men are affected, and the great thinkers as well the rest, by the religious and political atmosphere which they breathe; and it is to be expected that systems coming from European thinkers should be tinctured with European reäctions.

Indeed, the entire quarrel between theology and science, which seems so portentous and fierce even in the New-York version of Positivism, is a European affair, with which we have nothing to do, except as it is imported and thrust upon us. New England theology, instead of quarreling with science, has always taken the lead in nursing it and giving it scope. New England ministers and churches have given the world the system of free schools. Yale College, religious as it has been from its foundation, introduced into this country, through *Silliman's Journal*, the whole train of modern physical sciences.

I was bred in the theological seminaries of Andover and New Haven, and I know that Moses Stuart and Edward Robinson taught a system of criticism for the Bible as thoroughly scientific as that of the German Rationalists; for they imported it directly from German Rationalism; and I know that Dr. Taylor of the New Haven school was as free and fearless in his speculations as Comte, and as sincere in his attempt to found a scientific religion. He taught me to follow the truth, lead where it will and cost what it may; and that I take to be the first precept of science. Under that precept I have traveled far enough into the regions of free-thinking to shake hands with the scouts of Positivism, and yet I have no thought of abandoning Bible religion. I believe in pretty much all the science that the New York Creed parades, and in Christianity too. I have followed Lyell into the geologic ages, and Tyndall into the correlation of forces, and even Darwin into his endless genealogies; and yet I am as sure now that Christ is king of the world as I was before science began to swell into infidelity, which, indeed, is within my remembrance.

This, I suppose, is about what the Bible men of this country generally would say for themselves. They have no such quarrel with science as Positivism arranges for them, nor any idea of giving up their religion because their knowledge of physics is increasing. They look upon German Rationalism and French Atheism as the reäction of Europe against the superstitions of Popery—a far-off affair, with which they have nothing to do on either side. The mistake of Positivism is in trying to import this quarrel, and make us take sides upon it. And this is sure to be the mistake of all imported systems. Hence the necessity of our doing our own supreme thinking—which we shall do by and by.

We have other and better and more positive things than Old-World quarrels to attend to. Our business is to use our freedom from European antagonisms to push science into regions that are not open to European thought and experiment. We have our revivals to study; our free and progressive religious experiences; our mesmerisms and spiritualisms; our sexual philosophies and stirpicultures; our socialisms in all varieties of experiment, religious and non-religious, successful and unsuccessful. These are vast and rich fields for observation and induction, which can only be seen at a distance by European thinkers. This country may be regarded as a great laboratory, in which the facts for the final religious and social sciences are being accu-

mulated. So Europe itself evidently thinks, for it sends all its religious and social theories here to be put through the crucible of experiment. Comte wrote too early and in the wrong place. He will give us an impulse toward the final religion of science; but American Positivism, "carefully avoiding the complicated organizations and cumbrous details" which he built up against European superstitions, will wait patiently till the facts are all in before it attempts the construction of a conclusive universology.

(*To be continued.*)

COMMUNISM AND BROTHERHOOD.

The question has been asked whether all the successful attempts at Community-building in modern times are not outgrowths of Christianity. By this, it is not intended to assert that Communism is a thing belonging to modern times, or that it originated with Christianity. It has been shown in the review columns of the AMERICAN SOCIALIST with great clearness and fullness, that the most ancient society of which we have any definite knowledge was, as it were, honey-combed with Communism. The Village Community of India is now known to be of immense antiquity. Its existence was a social fact of great importance which Anglo-Indian administration had to discover, and to which it had to adjust itself, doing so at much cost of unskillful, not to say injurious, official management. And that form of society of which this Village Community is a type, is found to have extended from the East to the West throughout Europe; and that the Slavonic, Teutonic and Gallic tribes were in earlier times, in important respects, Communists—traces of the Community being found in the remains which have come down to us of their ancient institutions. And wherever found, this Village Community is not merely a group of relatives, though reposing on the theory of a common ancestry of its members, nor a mere association of co-proprietors. It is an organized society, having not only common property and a common fund for distribution among members, but also a corps of executive officers who look after the affairs of internal government and the police of the society, take charge of public burdens and attend to their performance. Other unions and blendings of the rights of persons and property, in many respects like these Village Communities, have existed, such as the Roman Gens or House, which was simply a group of persons more or less widely extended on the model of the family.

But in modern times the institution of private property has grown up, and with it a strong tendency to individualism in everything has been manifested. This tendency was strongly developed under the civil laws of Rome, and took the form of the maxim, in opposition to the spirit of the Village Community, that "no one can be kept in co-proprietorship against his will." And modern jurisprudence, notably that of the nations of western Europe, has supported and carried the right of private property to the fullest extent consistent with the principle of "eminent domain," or a paramount right in society. This intense feeling in favor of private property is probably in great part the result of a revolt against the tyranny of the feudal system and the suffering and degradation caused thereby, which system spread over tho se nations during the medieval ages, and under which the military chieftains of the conquering hordes of the North took possession, in the countries which they overran, of the lands as the primary source of wealth and parceled them out among their followers, to be held on condition of their rendering military service therefor; or among the vanquished provincials for various rents, the latter having no rights which the conquerors did not choose to recognize and concede.

To support the Village Community and the state of society of which it may be called the unit, the assumption of descent from a common ancestry was made, which indeed there is reason to suppose was originally true; so, the Community was a brotherhood, or it rested on the sentiment of brotherhood. Under the sway of the spirit of revolt above spoken of, which has tended so strongly to individualism, this sentiment of brotherhood as a social force has, to a great extent, died out or become exceedingly weak. Ind vidual interests sharply defined, fine distinctions made between mine and thine, separate brother from brother; the competition of modern trade, buying for as little and selling for as much as possible, so as to make the largest margin of profit, widens the breach between them; a law of necessity is deduced from the alleged fact that as others make individual interests paramount, I must do the same, which law takes form in such sayings as "Look out for No. 1;" and a moral standard in trade is established which excludes fraternity. The career of modern civilization has been a property-making career, and the power of individualism therein has become exceeding great, transcending the power of all ties of blood or other relationship and of all fraternity springing therefrom. Accumulation in the hands of individuals has been unexampled; monopolies have acquired almost despotic power, and the images of brotherhood lie prone and broken under their gigantic tread. Much is said nowadays of the extension and strength of the sentiment of human brotherhood in our present selfish-property-making civilization. We can point to our poor-laws and poor-houses, to a few asylums for the insane, the idiotic, the blind, etc., and that is about all; but whether these spring from brotherhood, or whether they are an economical and selfish way of getting our burdens borne by those who are willing to do it for our money, is a question that may be worth thinking of. It is very evident that something powerful is needed to overcome this tendency to individualism, if society is to be reörganized on the basis of fraternity. That such reörganization is desirable is receiving more and more recognition; and we reäffirm that the necessary spiritual power for the accomplishment of this work is to be found in Christianity; and for proof of this we point to the success of the religious Communistic societies of America.

J. W. T.

FUNDAMENTALS.

EDITORS AMERICAN SOCIALIST:—If it could be proved that Fourier was mistaken in the application of his principle of Universal Analogy to the question of the duration of the life of man on this planet, it would not detract from the importance of his statement that analogy furnishes the key to the universe. If universal analogy furnishes a safe guide it remains for us to determine the mathematical principles on which it rests, in such a manner that we can apply them to the solution of all social problems with the certainty of obtaining correct results. At present it is merely a matter of opinion whether Fourier was right or wrong in his conclusion as to the career of the human race. Should it be proved hereafter, when we have more fully mastered the science of the universe, that Fourier erred on that point, his fundamental contributions to Sociology, and consequently to the welfare of man, would still remain of immense value.

It seems to me that he is entitled to the eternal gratitude of his fellow-men for his assertion of the inherent and indestructible goodness of human nature, or of the human passions, as he calls the affections of the soul; and for his declaration that the social destiny of man is harmony and happiness, not discord and misery, to be attained by the discovery of the laws of social science and their application to life.

The fundamentals of Fourier are his noble faith in the goodness and wisdom of God and his creature, man, made in his image, and in the consequent adequacy of the human reason to discover, by the study of the "passions" of the individual soul, the laws which govern the relations of man to man in society, and so create the conditions necessary to the production and maintenance of perfect human beings.

Unless Fourier was right in this faith, social science is impossible and harmony and happiness unattainable dreams.

But he was right. Social laws can be discovered by the scientific study of the human mind in its various manifestations, and the human race can consciously coöperate in the attainment of its destiny.

Whatever mistakes Fourier may have made in speculations as to cosmogony, or in the details of social life, the future will gladly recognize the services he has rendered, and his name will shine with a glory second to none.

No true idea of Fourier's genius or of his ideas can be got from anything written about him in Encyclopedias or elsewhere, so far as I know. But the careful study of his analysis of the passions will repay the labor involved a thousand-fold, and no man is prepared to write understandingly on social questions until he has learned what Fourier can teach him. After that let him surpass his teacher as far as he pleases and can. Social science did not die with Fourier, though it may perhaps fairly be said to have been born with him.

We have many advantages for the study which he had not, and he would be the last man to think otherwise or to wish to limit our achievements. He always said that he did but show the way; that there were regions into which he hardly looked. While he fully recognized the immensity of the spiritual realm he did not claim to have penetrated its mysteries. He left it for those living in more orderly times and better equipped for the study.

But he DID SHOW THE WAY. Why not walk in it? Like Newton's discovery and announcement, once made it is made for all time. Let us accept it, and act accordingly.

F. S. CABOT.

MORE ABOUT FUNDAMENTALS.

Vineland, N. J., Sept. 16, 1878.

EDITORS OF THE AMERICAN SOCIALIST:—It was with very deep regret that I read in the last issue of the AMERICAN SOCIALIST your conclusions about Fourier's doctrine on Human Destiny and Human Immortality; for I feel certain that your conviction concerning the dismal nature of Fourier's religious principle, and your severe criticism of his cosmogony and his eschatology, have arisen from a misapprehension of the spirit and text of his system.

It has been a very great pleasure to me to have you retract, though informally, your statements of the unreligious character of Fourier's system. So now I am sure you will be equally candid in withdrawing your charges, that Fourier's universal theory does not admit of belief in the immortality of man, and the perpetuity of social harmony, when you become better informed as to his beliefs and doctrines.

By reading Fourier's own words on the subject of metempsychosis you will find, that the Cyclopedist need not be credited with softening the "sorry picture of the world's decay and dissolution." On the contrary, you will be glad to learn that the statement, "The human race will not perish, but, by a series of bicomposite transmigrations, attain to immortality in other spheres," is everywhere interwoven with the "bicomposite" career of ascending and descending experiences, as presented in the Law of the Series. By this study you will learn, that the "maturity, decline, decrepitude and decay of society" does not justify the inevitable deduction as to the perishableness of the individual man, or the human race, but that the old age and death have sole reference to the duration of the earth itself, and to the time and method of the human race *thereon.*

With Fourier there is no finality to the human race—not an end even to the earth itself. For Fourier's doctrines of preëxistence and of unity, of distributive justice, which requires that the dose of attraction be inferior to the good, and the goods always *reserved* for us by the Divine bounty, and of economy of means *ensoul* the earth, and necessitate a various and endless companionship for it and its human race.*

But I will not take up your space by discoursing on the subjects in question. I would advise you to read entirely through his Universal Unity before passing any further strictures on Fourier's opinions and system—at least, to surely learn by the study of topics in the original, what he himself believed and taught.

My services are at your command in the matter of references or translation.

Respectfully yours, D. F. MORRILL.

*Our rendering of this very curious paragraph is exactly "according to copy." Two of us studied the manuscript long and carefully, with all the editorial acumen and conscientiousness vouchsafed to us, and we are sure that a fac-simile would attest the accuracy of our reproduction. What it all means is far beyond our comprehension. We cannot find the word *ensoul* in the dictionary, and we have but a faint idea of what a *dose of attraction* may be. The general meaning must be that the earth and the human race are to exist forever; but how this can be reconciled with the account of Fourier's doctrines in the Cyclopedia remains inexplicable. We fear this interpreter is more mystical than his master. ED. AM. SOC.

A STRONG ARGUMENT FOR COMMUNISM.

William T. Harris, LL. D., has a very interesting article in the last number of the *North American Review* on "The Reädjustment of Vocations," in which he takes the ground that the division of labor is the central fact in civil society, and that all social questions must be studied with reference to it. In this fact he finds a sufficient cause for the development and growth of a higher spiritual life which distinguishes men from animals. This is his argument:

"Only by means of social combination is man able to lift himself above the brute. Through and by means of society, man is able to add to his life as an individual—that is, as an animal—another and higher life—the life of his species—a spiritual life. The life of the individual is one of selfishness and immediate gratification; but social life is everywhere a devotion of the individual to the service of others, and, at the same time, a participation in the common fund of service thereby created. This will appear in a more detailed statement. Man shares with the lower animals—at least to some extent—the wants of food, clothing, and shelter. An exclusive devotion to the gratification of these wants is slavery. The direct gratification itself is an animal function, and thoroughly selfish in its origin and in its object. But the social organism works a miracle of transformation here. It directs the energies of each and every individual away from himself, and causes him to labor for others. In return for his labor it allows him to partici-

pate in the common fund of production created by the labor of all as individuals. Division of labor is thus the first great spiritual instrumentality for the elevation of man above the selfishness of the life of the beast. Instead of laboring directly for his own gratification, the individual man shall work at a special vocation and produce, not what he needs for his direct comsumption, but what his fellow-men need in society. This is the filter which eliminates brute selfishness. All men as individuals contribute their mités to the great aggregate which society stores up and displays in its market of the world. For his mite she gives to each individual a stamped token of general or universalized property, called money, and by this means he is enabled to procure, in such proportions as he wills, a certain definite amount of all the productions that the human race has contributed to the world's market. His deed—the day's labor—had been to produce a special article—a pair of boots, a pile of boards, a basket of fish. If directly appropriated for his own enjoyment, there would have been only an exercise of animal selfishness. But he plied his vocation for the benefit of others, and not directly for himself. His labor for others is not animal selfishness. He has to prefer his general or universal self—the self of society or humanity—and to contribute his mite to its wants before he can receive his draft on the general market for the means to supply his varied wants. This device of society for purifying man from the selfishness of direct gratification, and for turning his direct labor into service of others, and thus securing a preference of his general human self over his bodily animal self, is divine in its origin and purpose, and divine in its results. It is the true road to freedom from servitude to Nature."

We quote this paragraph for the purpose of adding this comment: Assuming that Dr. Harris is correct in his statement, then it follows that that form of society which most favors the devotion of its individual members to the general interest—that form in which there is the least direct attention to personal gratification—that form in which there are the most perfect devices for turning direct individual labor into the service of others, and thus securing a preference of each individual for the general well-being—is the most perfect. This we believe to be the truth, and it is one of the strongest arguments we have seen in favor of the thorough Communism which results from the full application of Christianity to human relations.

AMERICAN SOCIALIST.

THURSDAY, SEPTEMBER 26, 1878.

The *Bulletin du Mouvement Social* quotes from the American Socialist of August 1st the article entitled "National Selfishness," and speaks of it as "very eloquent in its brevity."

Some ten years ago the *New York World* published a startling document called the *Positivist Creed*, and by special invitation drew from J. H. N. a comment on it which we propose to reprint in the American Socialist. The first installment will be found on another page. The main articles of the Creed are reproduced sufficiently in the course of the comment. This discourse, long and old as it is, will interest the readers of the Socialist, we think, not merely for its bearings on present religious controversies, but as a general criticism of European Sociologies and Universologies. Its views of Comte's deficiencies are well supported by the Positivist article which we published last week; and some of its predictions have been fulfilled.

It is wonderful and touching to see the jealous loyalty to Fourier which smolders yet in the hearts of his old disciples. We set before our readers last week his "law of the series," which is, that everything rises to a climax and then sinks into ruin. This is certainly a "fundamental" of Fourierism. We got it from the American Cyclopedia, which was edited by the old Brook Farm Fourierites. If they are not authorities on such a matter, we don't know where to look for authorities; and we despair of obtaining any better results from our own original study. It seemed to us that this "law of the series" logically implied, as the Cyclopedist certainly asserted, the non-perpetuity of Social Harmony; and we didn't see any way to avoid extending this implication to the denial of man's immortality. We regretted this. It seemed to us a dismal religion—a discouraging eschatology. We said so; and behold, this week two attorneys for Fourier start up and call us to account for disrespect and misrepresentation. (See articles on the 307th page.) They regret our regret. Mr. Cabot does not deny the truth of our allegations, or if he does, his denial is too faint to be visible; but he insists on Fourier's general claim to respect and study, notwithstanding his errors. We have not denied this. On the other hand, Mr. Morrill puts in a demurrer to our conclusion that Fourier's law cuts off man's immortality. Well, we should really be pleased to have that conclusion disproved, though we should still consider the prospect for Social Harmony—limited as it is, according to Fourier, to 8,000 years of maturity, followed by 80,000 or perhaps 8,000,000 years of relapse into discord and misery—as dreadfully gloomy and disheartening. And the only possible way that we can discover, to exempt man's immortality from the cutting off apparently decreed by the "law of the series," is to set up the doctrine of transmigration; and that, we admit, is propounded in the Cyclopedia, and that Mr. Morrill evidently relies upon to rebut our conclusion. But we must confess that transmigration or metempsychosis, if by these terms is meant a change which does not carry forward continued consciousness and memory, seems to us little less dismal than non-immortality. For our part, we take no pleasure in preëxistences that we do not remember, or in future existences that are to be cut off from each other by solution of personal continuity. Such a series may be endless considered as a persistence of force (which, we believe, is the immortality of the Positivists), but the contemplation of it does not excite hope or carry any motive power, so far as we can discover in our own consciousness.

SOCIALISTIC OMENS.

Of the evidences which multiply of Socialistic progress, the tone in which leading newspapers and periodicals have recently discussed Socialistic questions is perhaps most significant. Thus:

The Springfield *Republican* criticises the millionaire class in society, and calls for a practical discussion of the political economy and morality of great fortunes.

The New York *Graphic* still more sharply criticises this class, and affirms that they cannot expect the community will suffer in silence the interests of the many to be postponed for those of a selfish few.

The New York *World* proclaims that combination and coöperation are the great underlying truths of Communism and Socialism, and that they may yet become the greatest blessings of the growing classes of artisans, if not the salvation of society.

The Cambridge *Press* says of production and distribution: "It is precisely the question that is never answered, although it is the most important question (apart from eternal things) which can interest the human mind, and although it has been the subject of study during many ages and by many master minds. Why this inequality, and what remedy can be devised for it? He who replies to that will deserve the undying gratitude of his fellow-men."

The *North American Review* admits an article from the pen of the Hon. Geo. W. Julian affirming the world-wide significance of the labor question; that its right adjustment will emancipate all the races of men from all forms of slavery: but that this involves a complete revolution in our whole system of legislation and policy. "The task is a large one, and of course will require time, toil and patience. It presents the most fearful problem with which enlightened humanity has yet been called on to deal. By the side of this labor question the old slavery issue dwindles into a trifle. It casts its portentous shadow across every civilized land, and is rallying and organizing multiplying millions of discontented and determined men, whose just demands cannot safely be slighted. It foreshadows a conflict between the vandalism and madness of Communism on the one hand, and the rapacity of capital on the other, which naturally tends to provoke and inspire it, and which, as the Duke of Argyll declares, 'overrides even the love of life, and silences even the fear of death.'"

Still more important is the article in the September number of the *International Review*, by President Chadbourne of Williams College, which attempts to show that the "Cry of Labor" cannot be answered by political economy, which knows no higher rule than free competion—a Kilkenny struggle in which every man and every interest must care for itself or perish; but demands the aid of benevolence and the higher principle of brotherhood and Christianity—demands, in short, that Social Science, rather than political economy, shall be allowed to meet and answer that cry. Political economy will be wise when "it requires men to care for each other and help each other instead of contending always for the advantage in gaining property to the detriment of men. *Any principle of action that goes against the law of God, as revealed in the constitution of society and the better instincts of our nature uncorrupted by our selfishness, must utterly fail in the end.*"

This is the position of the American Socialist. It does not believe that the great question can be satisfactorily settled by any superficial reädjustment of the relations of Labor and Capital, such as will shorten the hours of labor, modify in some slight manner the laws of trade, extend our foreign commerce by new tariff regulations, or quicken production and consumption at home by swelling our currency. All these changes may take place, and still leave the great cause of the present troubles in full vigor, ready to produce and reproduce even greater inequalities and oppressions than now exist.

But the fact that attention is turning in the direction of the cause, and that the demand is arising in such quarters as we have mentioned for the substitution of other principles in the relations of man to man, man to society, and Labor to Capital, than those recognized by the old systems of political economy, is a most hopeful omen of the progress of true Socialism.

THE ERRORS OF SOCIALISM.

[Professor W. G. Sumner, in *Scribner* for October.]

The projects of the Socialists are based on the dogmas that man is born free and good, when he is, in fact, born helpless, and good or bad, as he works out his destiny: that the responsibility for vice and crime is on society, when, in truth, it is in the individual; that nature meets men at the outset with gratuitous bounty, which some appropriate to the exclusion of others, when, in fact, nature holds back everything, and surrenders only to force and labor; that man is born endowed with "natural rights," when, in truth, nothing can be affirmed universally of the state of man by nature save that he is born to struggle for his own preservation, with nothing but the family to help him, and nothing but liberty, or the security of using his own energies for his own welfare as a fair claim upon his fellow-men; that work is pleasant, or, under certain circumstances, might be so, when in truth work is irksome; that men universally may be made, by some conventional agreement or sentimental impulse, to work for others to enjoy the product, or to save in order to give away; that they may be led universally to lay aside talents, health, and other advantages; that we can increase consumption and lessen production, yet have more; that all have an equal right to the product of some; that talents are the result of chance, which intelligence ought to correct, when, in truth, talents are the reward, from generation to generation, of industry, temperance, and prudence; that the passions need no control, and that self-denial is a vice. This is the Socialistic creed, and from it it follows that a man has a "natural right" to whatever he needs; that his wishes are the measure of his claims on his fellow-men; that if he is in distress, somebody is bound to get him out; that somebody ought to decide what work every one should do, regardless of aptitude; to distribute the products equally, regardless of merit, and to determine consumption, regardless of taste or preference. As this "some one" must be a pure despot, or, in fact, a god, all Socialistic schemes annihilate liberty. Most of them are atheistic, and reject any other god than the master of society.

What a jumble of ideas Prof. Sumner has scraped together and labeled "Socialism!" But suppose one were to collect the notions of all sorts of religious folks and label the chowder "Religion!" Or all the suggestions of sound and unsound heads on scientific questions, and label them "Science!" This is a cheap way of casting ridicule, but no good cause was ever seriously injured by it.

We are Socialists, but we have never held that the individual is not responsible for vice and crime; or that "we can increase consumption and lessen production, yet have more;" or that "a man's wishes are the measure of his claims on his fellow-men;" or that some one should "distribute products equally, regardless of merit, and determine consumption regardless of taste or preference;" and we have never permitted the advocacy of such sentiments in our columns by others. We have no faith in any form of Socialism that would level all to the same standard; that makes no discrimination of character, and believes in a general fool's paradise; and we are persuaded that in these respects we fairly represent the great body of American Socialists.

LA CABALISTE.

The *Bulletin du Mouvement Social* of Sept. 1st has an article on the Icarian troubles which evinces on the part of the writer a rare knowedge of the workings of human nature under Socialistic conditions. Take the following paragraphs for example:

"Our opinion is that the cause of the quarrel at Icaria is simply that passion which Fourier has discovered, separated, analyzed, and that he has named *la cabaliste* or *combativité;* that passion which portrays itself—the irrepressible necessity of disagreeing with others. The *cabaliste*, much more than all the dissents over fundamental principles, and even over serious questions of detail, contributes among all peoples, in all parties, in the bosom of all the churches and all the philosophical schools, to the formation of two rival groups. One is tempted to consider this passion as Satanic, to see in it the cause of all evil; but Fourier saved his disciples from this impiety, and taught them that this passion is like the great force which operates to disassociate material elements—fire; and that properly utilized it will produce more good than it previously produced evil.

Only it is necessary to know how to put the *cabaliste* to work, and that is the difficulty.

"This difficulty has never engaged the attention of Communists, and in all epochs the *cabaliste* has played them a bad turn. The history of the numerous Communistic experiments which have been made in the course of centuries reveal to us always the same spectacle: at first success—the Communists being generally brave men, honest, good workers, full of faith; then—it may be on the death of the founder, it may be before—the birth of two rival groups or parties with their distinct personalities."

The *Bulletin* writer does not tell how the *cabaliste* passion can be utilized; and as we turn over such works of Fourier as are at command we do not readily find the desired instruction; but his idea is doubtless well expressed by Brisbane when he says:

"The passions, being forces, cannot *remain at rest*, but *must act;* acting, they must act either truly or falsely, directly or inversely, naturally or subversively, harmoniously or discordantly. In their false, subversive or discordant action, they engender EVIL and give rise to the reign of SOCIAL DISCORD; in their natural, direct or harmonious action they engender GOOD and give rise to the reign of SOCIAL HARMONY."

We have no fault to find with this statement; but still the question remains how is the "natural, direct or harmonious action" of the passions to be secured. Fourier would reply, By the scientific arrangement of society; Robert Owen and Dr. Travis would add to this, By proper instruction in the true principles of social organization and social conduct. For our part, we do not believe society can be so perfectly arranged, or its component parts so perfectly instructed, as to "give rise to the reign of Social Harmony." The individuals composing society are like so many pieces of machinery adapted to work separately, in limited combinations, and in one great whole. The more polished their surfaces the less friction will there be when they are brought together; but it is impossible to so polish the bearings of machinery that they will run in contact without friction which at high rates of speed is sufficient to produce combustion and conflagration. There must be a lubricating element present, no matter how perfect are the separate pieces of machinery. What shall that lubricator be in society, in Phalansteries, in Associations, in Communities? What has proved the best lubricator? We answer, RELIGION; meaning by Religion not creeds and ceremonies, but the spirit and power that are back of all religious rites and dogmas, and that are able to transform character, or, if it suits you better, "invert the previous action of the passions," as the Fourierists might say, and make men unselfish and altruistic.

COMMUNITY ITEMS.

ONEIDA.

—A frost on the 22d.

—The cool September evenings suggested our winter readings. "Meta Holdenis" draws a good audience for half an hour before meeting.

—A part of the meeting-hour the other evening was occupied by Dr. Noyes in describing the various steps in the development of the electric light previous to the late practical invention by Edison.

—A telephone is in successful operation between the home-office and the Willow-Place Trap and Silk works. There has been for several years common telegraphic communication between O. C. and W. P.; but the telephone is found to be much more convenient.

—A friend and disciple of Robert Owen called this week. He is still full of the undying enthusiasm for Communism which that grand old pioneer in Socialism implanted in the breasts of many of his followers. Some things which he saw here drew the tears from his eyes as he recalled his friend and imagined him exclaiming, "Thus would I have done!"

—The visitors of a day often represent places that are far apart. Thus on Tuesday last we had callers from Clinton, Ilion, Oswego, New York City, Brooklyn, New York Mills, Elmira, Whitestown, Cazenovia, Syracuse, Canastota, Utica, Stratford, Vernon, of our own State, and from Warsaw, Ill., Omaha, Neb., Corning, Iowa, Middlefield, Conn., and Milan, Italy.

INDUSTRIAL HOME OF VIRGINIA.

—This Association is located on the estate once owned by George Mason, the author of the bill of rights of Virginia. It has just obtained a post-office, and its address will hereafter be—"Gunston, Fairfax County, Virginia."

—The Home have just harvested a fine lot of pears—those of the Duchesse variety are described by one of our correspondents as the best he had ever seen. After supplying the family, 80 bushels were sold at an average price of $2,00—the product of 107 dwarf trees.

CORRESPONDENCE.

Milwaukee, Sept. 4, 1878.

It seems to me Mr. Leland does not comprehend the true mission of the AMERICAN SOCIALIST. I think to instruct, and not to please, is its true mission. Cannot he and others of like thinking see that only the religiously strong have been able to overcome the difficulties in the way of Communism, and they not always? thus verifying the Bible saying—"If the righteous scarcely be saved, where shall the ungodly appear?" The history of American Socialism shows to me plainly that the industrial problem has been the main difficulty in the way of association. The present upheaval of the working element seems to point to an early solution of that problem. I think there are plenty of people who can associate together in the common home were it not for the economical difficulty. But even here it will be found that only those of strong religious proclivities have got their lamps sufficiently trimmed and burning to enter in at the marriage feast. Others here besides myself do not agree with Mr. L., but say let religion come to the front.

Yours for the truth, J. O.

Liege, Belgium, Sept. 9, 1878.

EDITORS AMERICAN SOCIALIST:—I'm reading the SOCIALIST with increasing interest. You are engaged in a great work and doing wonders. I need not tell you to keep up courage; you are blessed with a superabundance of that article. The all-important question of social reform, which at this moment agitates the entire civilized world, finds, in my humble opinion, its most happy solution both in your theories and lives. I'm reading all the French, German and English Socialistic publications, but the light is not yet upon them. Mankind will finally have to come down, or rather *up*, to Oneida principles. I'm with you heart and soul (even as regards that "peculiar institution") except in one thing, that is your mysticism. Your Christ is a highly comical figure.

It strikes me that that great controlling power (call it God, *Logos, Necessitas*, or whatever you please), if desirous of directly manifesting itself, might as readily move 300,000,000,000 as 300 hearts and minds. Yet it is perfectly useless to argue this theme, or rather thesis, because *it is* of the heart and not of the head. *De gustibus, non est disputandum. Credat Judœus Apella!*

The baptism of newspaper fire you are just now undergoing will do you good. You will come out of it untarnished, and strong as Achilles, but also with that vulnerable heel of his. Put a strong plaster of common sense upon it, and you will be invincible.

Adieu! The "afflatus" be upon you! And keep your fruit dry and well canned.

Truly and fraternally, C. M.

P. S. Can you tell me anything about a Mr. Francis Widstrand (a Swedish Socialist)? Mr. Noyes, Sen., will remember him?*

* Mr. F. W. Widstrand publishes the *Agathocrat* at Buffalo, Wright Co., Minn.

Vineland, N. J., Sept. 15, 1878.

The SOCIALIST we read and find very edifying and encouraging, and can foresee something of its future; that really it must prosper; and while other papers which are *now* very popular must decrease this must increase; and why? Because the AMERICAN SOCIALIST has unity behind it. Its writers and publishers are a body of men, women and children in harmonious agreement to push it forward by all the ways that ready and willing hearts and hands and heads can possibly do or devise. M. L. W.

"GOOD SAMARITANS."

The parable recorded by Luke of the good Samaritan is as touching a story to-day as it was eighteen centuries ago, and for very obvious reasons: human depravity and human philanthropy have not changed their nature; and the answer to the question, "Who is my neighbor?" is so graphically stated in the parable, that noble, unselfish deeds, like the one attributed to the Samaritan, will never cease to be of thrilling interest to every lover of his race, or until Communism makes thieving, robbery and murder utterly impossible in civilized society.

The question suggests itself, Have the centuries, under the lead of civilizing and Christianizing influences, changed the relative position of the characters named in the parable, retiring the priests and Levites, and bringing more conspicuously to the front, the good Samaritans? Evidently, the priest and Levite shirked their known duty and belied their profession; and it may be presumed, also, that the Samaritan was only a common citizen, holding no office, either ecclesiastical or civil; but he was the possessor of a heart rich in faith and warm in love to God and man, and so recognized every man as his neighbor who needed his compassion and his material aid, or the exercise of the golden rule.

The terrible scourge at the South multiplied good Samaritans in the North by the thousand who are ready to enter the plague-stricken districts of the dead and dying, and do by them as they would be done by. And this spontaneous response speaks volumes in praise of Christian civilization everywhere, as a sublime power that shirks no duty, however perilous, and grudges no expense, however lavish, in rendering aid and comfort to suffering humanity. Indeed, Christian philanthropy, when roused into normal, healthy action, recognizes no North, no South, no white, no black, no rich, no poor, but a common brotherhood, warmed by one common blood, subject to the same common ills of life, and encouraged to rise above them by the victories won by a common Savior, whose sympathies and love are one common inheritance of all who accept the priceless gift. G. C.

CEREBRUM ABDOMINALE.

XXVII.

A HEART STORY.

From an unsigned manuscript.

Oh! my heart, my heart! My poor aching heart! What pain is like this? I have said I never knew happiness till I loved Louis; I never knew *pain* till I lost him. I *have* lost him. He has forsaken me. I know his heart has gone. He does not tell me so, but I know it—I know it in *my* heart. He was the sunshine there, and the sunshine is gone. Oh! how dismal!

I never thought that he would forsake me. He always told me I was his very other self, and in my delirium I believed it. I believed he was made for me and I for him—that we two of all the universe were matched. What is this bewitchment between two hearts—so sweet and yet so deceitful! I could see nothing but beauty and nobleness in him. He was a prince and a god to me. The medium by which he was invested with such matchless grace, what was it? Did it emanate from him, or did my own heart distill it, or was it the artifice of some invisible Ariel? He never could have loved me as I love him; but I fondly thought he did. I thought I had found my eternal home in his heart, and there I stored all my treasures. I was to live there and make him happy all my life. I did not conceive of any change. I thought we were matched by the everlasting concords of nature, and how could we be separated? But oh! I have slept and have dreamed, and now I am awake.

How many times he has told me that he never loved woman before, and never could love woman again as he loved me. What had I to fear? How could any one get my place? But she *is* in my place. I can see it in his eyes. I can feel it when we three are together. I know exactly what is going on between them. They need not say a word. I have been too long in his heart not to know what it is about. Oh torture! If I could only get away! What! and leave that dear home? It is cold, and yet I cling to it. One minute I wish my heart were marble, and the next minute I hug even the memory of our love.

* * * Well, I have lost my respect for him. That investiture of angel graces is gone. I see that he is selfish and even cruel. I hoped this discovery would set my heart free, but it does not. I am helplessly enslaved. I run at the slightest motion he can make, from the very habit of my heart, which *must* seek his happiness. I think I would die for him now.

"What insipidity!" I say to every pleasure that offers itself. This love has been to me a dissipation, an intoxication that has demoralized my appetite; simple, wholesome affection is tasteless. I remember a line of Poe's:

"The fever called Living,
Is over at last."

I have had the fever called Loving, and I would that it were over. When shall I begin to relish good things again? When will this ache in my breast wear out? I press my hand on my heart continually, to assuage the pain. O blissful unconsciousness of girlhood, come once more, and never let me feel the first tremble of love again.

If I had a daughter, I would charge her to keep a virgin heart. I would warn her against this charming, *innocent* love, as I would against crime. The true, priceless virginity is the virginity of the heart; but nobody told me to be careful of that! The morality of society allows this abandonment which has been my

wreck. All the novels glorify it. But I would charge my daughter not to let *marriage* even betray her into this all-giving and all-claiming affection; for at the best her husband might die. Don't let your heart *melt*, I would say. Beware of a *weld*. Love, but stop short of *welding heat*, or divorce will tear your very life out.

Is there no such thing as love without adhesion—without idolatry? Is there no love without torment? Is it not possible to divide love from the feeling of possession? If I had only loved Louis and had not thought him mine, and moved all my effects into his heart, there to live and occupy solely and forever, should I have been so bereft?

* * * * Oh my heart, my heart! it is restored, it is happy! I have waked from my dream of misery. Louis and she are married. I think he did wrong to forsake me in the way he did, but I would forgive him a thousand times, and a thousand times again; the end has been so blessed to me. In my desolation I *prayed*. The Lord pitied me and soothed my anguish, and I prayed again and again, till I knew that I had an invisible comforter. A new attraction was going on, and my heart was drawn out of all its bitterness. One day when I was broken with the gentle influence of this spirit, these words came to me as though I had never heard them before—"Thou shalt love the Lord thy God with *all thy heart*." How my blood rushed like a pent-up torrent in answer to this voice. It was not a commandment to me, but a permission of unspeakable grace. *With all my heart!* as I loved Louis! I said to my heart, Thy destiny is found. Oh blessed disappointment that did not let me miss it. This love is deep in my heart as a river of peace. It will make all other love safe.

SPIRITUALISTIC NOTES.

"It is wonderful," says the *Medium and Daybreak*, "to observe how purely commercial movements come in time to subserve spiritual purposes. In many places we have visited it would have been impossible for us to have obtained a hearing on Spiritualism, had it not been for the existence of coöperative halls which were granted to Spiritualists when all other doors were shut. These workingmen, putting their small subscriptions together and thus erecting these halls, have done a great work for themselves, and for society."

The *Religo-Philosophical Journal* advocates the formation of training-schools for mediums. The idea is a good one. We shall never have thoroughly reliable mediums in any considerable numbers until mediumship itself becomes a profound study, and until it is entirely disconnected from pecuniary considerations. As long as mediums depend for daily bread upon customers they are under very strong inducements to exaggeration and untruthfulness. A strong medium has given it as his opinion, that there is not a public medium in the country that does not occasionally resort to artificial aids, "when the power is weak." We do not credit this; but we know there is a vast amount of deception on the part of mediums, and that as a class they will need a good deal of training before we can reasonbly expect through them communications from the highest circles of spirits.

A German farmer of Iowa has recently developed into a trance preacher under circumstances that excite much attention. "About four years ago he was troubled with distention of the stomach, accompanied with cramping pains, which was followed by a lethargic condition. About a year ago these attacks were followed by a condition of unconsciousness or trance, in which he talked upon religious matters. These became periodical, finally coming on every day. He would rise about daylight, eat a hearty breakfast and go about his usual farm-work. About three o'clock in the afternoon the bloating and cramp of the stomach would come, followed by drowsiness, which gradually increased. He would eat a light supper, and when night came, he would be nearly unconscious. He prepared a low couch in a large room, on which he would lie down and pass into convulsions, which would last nearly an hour. About nine o'clock he would rise to his knees, and utter a short prayer or invocation, followed by repeating the Lord's Prayer; after which he would rise to his feet and deliver a sermon from an hour to two hours long—speaking with a strong voice, which could be heard by 300 people outside the house. He moves about the room, gesticulates forcibly, and his manner is that of a person earnestly speaking to a large audience. His language is not elegant, yet his discourse is always logical and eloquent, and evinces preparation. He preaches from the Bible, but takes no text. He often illustrates ideas with passages identical with Milton's 'Paradise Lost:' yet he never saw that work, and probably does not know Milton ever lived. * * * * * * *

"At the close of his discourse he gives a short benediction and the Lord's Prayer, and falls on his couch, apparently exhausted, his whole person having the appearance of a dead man; and, after a few moments' convulsive tremor, suddenly awakes, gets up and walks out of the house. The next morning he rises, says he has had a good night's rest, and goes to his work, only to repeat the experience of the day before; and so it has been for months every night. * *

"On Sunday of last week a large number of people were present from surrounding towns and cities. After speaking over an hour and a half, he closed with the Lord's Prayer; but instead of dropping on his couch, as usual, he opened his eyes and quickly said: 'My eyes have been opened. I stand before you a natural man. It has been revealed to me that this is the last time I shall speak to you. My work is done, and I am released.'"

SEPTEMBER.

BY THEO. L. PITT.

September's sunshine gilds the browning hills,
And all the windings of the valleys fills.

A haze of mystery on the woodlands lies,
And tones the splendor of the bending skies.

Upon the outmost branches of the maple's head
Now come the earliest tints of gold and red.

Along the upland pastures Golden Rod
And Purple Asters in the zephyrs nod.

Around the lingering clover buds we see
The busy form of honey-seeking bee.

And where the hillside copse browns in the sun
The ruffled grouse hides from the sportsman's gun.

Now in broad fields, like serried army spears,
The ripe corn stands, with hanging golden ears.

A ripening spirit fills the ambient air,
Empurpling grape and painting blushing pear.

The year from summer's blooming glory turns,
And with her fruits fills all her precious urns.

WHAT ARE THE FIGURES?

Let us have no more guess-work about the number of idle or unemployed men, who want work but can't get it. The truth on this subject is no doubt appalling enough, but the truth is always wholesome, however unwelcome to nervous people. It would not be difficult for the religious and benevolent societies, in any given town in a State, to unite and appoint a committee whose duty it should be to visit every family and resident of the town, and ascertain precisely how many men and women who are dependent upon daily employment for their support are out of employment—how many are now supported by the town, and such other statistics as will throw light upon the present problem of labor and capital. More particularly, the truth is wanted respecting the unemployed and their actual condition physically, morally and socially. A little organization and industry on the part of such societies as we have named might in a few weeks stop the quarreling of the statisticians over the question whether there are 28,000 unemployed persons in Massachusetts or two or three times that number.

G. C.

EDISON'S NEWEST MARVEL.

SENDING CHEAP LIGHT, HEAT AND POWER BY ELECTRICITY.

[From the New York Sun.]

Mr. Edison says that he has discovered how to make electricity a cheap and practicable substitute for illuminating gas. Many scientific men have worked assiduously in that direction, but with little success. A powerful electric light was the result of these experiments, but the problem of its division into many small lights was a puzzler. Gramme, Siemens, Brush, Wallace, and others produced at most ten lights from a single machine, but a single one of them was found to be impracticable for lighting aught save large foundries, mills, and workshops. It has been reserved for Mr. Edison to solve the difficult problem desired. This, he says, he has done within a few days. His experience with the telephone, however, has taught him to be cautious, and he is exerting himself to protect the new scientific marvel, which, he says, will make the use of gas for illumination a thing of the past.

Mr. Edison, besides his power of origination, has the faculty for developing the ideas and mechanical constructions of others. He visited the Roosevelt pianoforte factory in this city, and while examining the component parts of the instruments made four suggestions so valuable that they have been patented. While in the mining district of the West, recently, he devised a means of determining the presence of gold below the surface without resorting to costly and laborious boring and blasting. While on a visit to William Wallace, the electrical machine manufacturer in Ansonia, Conn., he was shown the lately perfected dynamo-electric machine for transmitting power by electricity. When power is applied to this machine, it will not only reproduce it, but will turn it into light. Although said by Edison to be more powerful than any other machine of the kind known, it will divide the light of the electricity produced into but ten separate lights. These being equal in power to 4,000 candles, their impracticability for general purposes is apparent. Each of these lights is in a substantial metal frame, capable of holding in a horizontal position two carbon plates, each twelve inches long, two and a half wide, and one-half thick. The upper and lower parts of the frame are insulated from each other, and one of the conducting wires is connected with each carbon. In the center, and above the upper carbon, is an electro-magnet in the circuit, with an armature, by means of which the upper carbon is separated from the lower as far as desired. Wires from the source of electricity are placed in the binding posts. The carbons being together, the circuit is closed, the electro-magnet acts, raising and lowering the upper carbon enough to give a bright light. The light moves toward the opposite end from which it starts, then changes and goes back, always moving toward the place where the carbons are nearest together. If from any cause the light goes out, the circuit is broken, and the electric magnet ceases to act. Instantly the upper magnet falls, the circuit is closed, it relights, and separates the carbons again.

Edison, on returning home after his visit to Ansonia, studied and experimented with electric lights. On Friday last his efforts were crowned with success, and the project that has filled the minds of many scientific men for years was developed.

"I have it now!" he said, on Saturday, while vigorously turning the handle of a Ritchie inductive coil in his laboratory at Menlo Park, "and, singularly enough, I have obtained it through an entirely different process than that from which scientific men have ever sought to secure it. They have all been working in the same groove, and when it is known how I have accomplished my object, everybody will wonder why they have never thought of it, it is so simple. When ten lights have been produced by a single electric machine, it has been thought to be a great triumph of scientific skill. With the process I have just discovered I can produce a thousand—aye, ten thousand—from one machine. Indeed, the number may be said to be infinite. When the brilliancy and cheapness of the lights are made known to the public—which will be in a few weeks, or just as soon as I can thoroughly protect the process—illumination by carbureted hydrogen gas will be discarded. With fifteen or twenty of these dynamo-electric machines recently perfected by Mr. Wallace I can light the entire lower part of New York city, using a 500 horse-power engine. I purpose to establish one of these light centers in Nassau street, whence wires can be run up-town as far as the Cooper Institute, and down to the Battery, and across to both rivers. These wires must be insulated and laid in the ground in the same manner as gas pipes. I also purpose to utilize the gas burners and chandeliers now in use. In each house I can place a light meter, whence these wires will pass through the house, tapping small metallic contrivances that may be placed over each burner. Then housekeepers may turn off their gas, and send the meters back to the companies whence they came. Whenever it is desired to light a jet it will only be necessary to touch a little spring near it. No matches are required.

"Again, the same wire that brings the light to you," Mr. Edison continued, "will also bring power and heat. With the power you can run an elevator, a sewing-machine or any other mechanical contrivance that requires a motor, and by means of the heat you may cook your food. To utilize the heat it will only be necessary to have the ovens or stoves properly arranged for its reception. This can be done at trifling cost. The dynamo-electric machine, called a telemachon, and which has already been described in the *Sun*, may be run by water or steam-power at a distance. When used in a large city the machine would of necessity be run by steam-power. I have computed the relative cost of the light-power and heat generated by the electricity transmitted to the telemachon to be but a fraction of the cost where obtained in the ordinary way. By a battery or steam-power it is forty-six times cheaper, and by water-power probably 95 per cent. cheaper."

It has been computed that by Edison's process the same amount of light that is given by 1,000 cubic feet of the carbureted hydrogen gas now used in the city, and for which from $2.50 to $3.00 is paid, may be obtained for from twelve to fifteen cents. Edison will soon give a public exhibition of his new invention.

A NOBLE mind is always just. Robert Owen, in presenting to the public in 1817 his "New Views of Society," disclaimed originality, and gave credit to another. He said:

"After having made this statement, it is necessary for me to add, that the knowledge I have acquired on this subject has been forced upon me by a long and extensive experience; which, under similar circumstances, would have been acquired by the generality of mankind. None, I believe not one, of the principles have the least claim to originality; they have been repeatedly advocated and recommended, by superior minds, from the earliest period of history. I have no claim even to priority, in regard to the *combinations* of these principles in theory; this belongs, so far as I know, to John Bellers, who published them, and most ably recommended them to be adopted in practice, in the year 1696. Without any aid from actual experience, he has most distinctly shown how they might be applied to the improvement of society, according to the facts then known to exist; thus evincing that his mind had the power to contemplate a point extended one hundred and twenty years beyond his contemporaries. His work appeared to be so curious and valuable, that, on discovering it, I have had

it reprinted, verbatim, in order to bind up with the papers I have written on the same subject. Whatever merit can be due to an individual for the original discovery of a plan that, in its consequences, is calculated to effect more substantial and permanent benefit to mankind than any ever yet perhaps contemplated by the human mind, it all belongs exclusively to John Bellers."

RECEIVED.

BOYNTON'S OFFERING OF POETRY AND SONG. By Warren Boynton. Rockford, Ill. 1878.

CAMPAIGN DOCUMENTS for National Clubs.
No. 1—"Nationality and Religion in Politics."
No. 2—"Political and Financial Independence from Ring Rule."
No. 3—"The Most Dangerous Classes in the United States; How to Prevent a Bloody Anarchy."
No. 4—"The Newest Remedy for Bad Times."
No. 5—"True and False Patriotism; An Exposure of Concealed Frauds Committed by the Common Enemies of the People."
Edw. J. Nieuwland, Advocate Office, New York

ONE THING AND ANOTHER.

This has not been much of a year for mad dogs.

The Cretans don't want to be pacified on any Turkish plan.

Dean Stanley has come to this country for health and rest.

Will Disraeli take off his stage costume by-and-by and die a Jew?

Satan makes the news and the editors have to tell it. How long are you going to drudge for him?

The Greenback Labor party in New York City is gradually coming into shape and organizing for work.

That sect of philosophers known as Unitarians have been in Convention at Saratoga—2,500 present.

A railway across Newfoundland is projected. When that is done you can ferry yourself over to Ireland in a short time.

The Park Commissioners of New York are experimenting with a view to illuminating the public squares of that city with the electric light.

Inter-State shooting match at Creedmoor. W. M. Farrow, of Massachusetts, makes the best long-range shots and carries off the prize.

Mahommedanism as a political power is likely to go into the hands of a receiver by-and-by. We shall name England for that office.

We shall be happy to tell you of the English reforms in Asia Minor as soon as anybody knows what they are. There is something brewing there.

Mr. Ruskin is a great deal better, and he will go on with his "Fors Clavigera," meanwhile superintending the re-publication of his other works.

We are not going to be sorry for Ohio if she does have body-snatching. Let her provide for the wants of medical students as she should do.

The people of New Haven just won't go without the reading of the Bible in their public schools. They have elected a new Board pledged to re-instate that book.

In ye olden time there used to be a law in Massachusetts to the effect "that whoever refuses the office of Governor shall pay £20 unless he was chosen two years going."

Elegant, gamy young men, sons of millionaires, come forward and take office! We are tired of the standard politician, with a skin like saddle leather!

Twenty-five thousand persons turned out to attend the burial of Matilda Stanley, the Queen of the Gipsies, at Dayton, Ohio. Large numbers of her people were present.

They couldn't decide at Paris whether "Dreaming Iolanthe," done in butter, should go into the fine art department or into the dairy; so she staid out in the cold.

The Italians are at work making a restoration of the far-famed leaning tower of Pisa. They will not try to right it up we suppose, but will make it look right smart and new.

The Socialist Bill has been up in the German Parliament and referred to a Committee. That bill and the negotiations between the Vatican and Bismarck are believed to cover some deep matters.

When a man has a woman to hold him to some high purpose his fortune is half made. That was the way Disraeli was placed when he was striving to make the British hear him in Parliament.

Gambetta has been making a speech at Romans, France, and saying severe things of the Church. 'Tis thought he is getting imprudent, seeing there are so many Catholics in his party.

Silas M. Stillwell, a New York lawyer, believed to be yet living, was the man who first suggested the idea of our National Banking system, and pressed it upon the attention of Mr. Chase.

Porter & Coates, of Philadelphia, have issued a new and cheap edition of Wilson & Bonaparte's "American Ornithology," costing only $7.50--the old one cost $100.00. One can now go after the bird in the bush to some advantage.

The Republican party proposes to stick to its hard-money principles, and then stick to them some more. The folks up in Maine can vote as they please, but this old party will go right along for hard money and resumption.

Our English brothers know the value of money in politics. At a recent election an unsuccessful candidate expended $40,000, while the successful one expended $50,000. The contest in Argylshire, Scotland, cost £20,000. What we want is the stable government of England and her pure elections!

Secretary Sherman has re-considered his proposal to pay out silver in exchange for greenbacks—he has got the idea from some source or other that he could not legally do that. He can, however, pay out silver to meet the Government obligations.

Do you suppose our Southern brethren are going to yield to the idea that the yellow fever is a sort of judgment on them for their filthiness? It is reported from New Orleans that the fever has gone by the worst parts of the city and raged in the cleanest.

The work on the Great Bridge is likely to be suspended until New York and Brooklyn can come to an understanding as to which city is going to pay. Brooklyn thinks she has paid enough, and proposes to wait until New York pays its part of the expenses.

The President is delightfully didactic and instructive in his little speeches out West. His simple presentation of the facts concerning the currency and business of the country are striking for their clear common sense. In these times of bias and sophistry, his natural groupings of facts and figures have something of the originality and surprise of genius.

Thomas B. Thorpe, artist, journalist and humorist, dead: born in Massachusets, made his fame at the South, has of late years lived at New York, employed in the Custom House and in writing for the monthlies: aged sixty-three. His funnisn was done a good while before the fashion of our later humorists had come in.

The French seem to have a thrift that keeps them mindful of the "main chance" in the most exciting times. They are now engaged in a large scheme of internal improvement—making work for the tramps. By a decree of the Assembly, acquiesced in by all parties—all the embarrassed railroads have come under Government control.

Judge Baxter, of the United States Court, for Ohio, has set his back against the practice of putting railroads into the hands of receivers, and he has braced his feet, so far as his Circuit is concerned. He says the practice has become a great evil, and he is going to look out for the interest of creditors and stockholders.

It is a comparatively easy matter to make a single Jablokoff electric candle that shall be equal to 15,000 tallow dips; but to so divide that light as to give you 15,000 little candles—each one in a separate place—that is the problem which baffles the electricians. Edison thinks he has solved it, and when he has secured his patents, he will tell us how the thing is done.

Have had an election up there in Canada. The "ins" will be the "outs" now, and "outs" will have an inning for a while. Mackenzie goes down and the party of Sir John Macdonald comes to the top again, with his policy of protection and a retaliatory tariff against the United States. Should think from the names of those party leaders that Canada had been pretty well Scotched.

General-Superintendent Kimball of the Life-Saving service has issued a circular to the Superintendent of each Life-Saving district, reminding the officers that they have but one duty, that of saving life and property. "You are, therefore, charged to steadfastly resist every effort, however specious or urgent, which may be made to induce you to choose agents of the establishment with reference to any other standard."

We want to know what connection there is between polygamy and an "agricultural hoss trot." There must be some hidden link, for Mr. Colfax, in addressing the farmers at Syracuse, slid away from the consideration of agricultural machinery, and tried to make them think they ought to take hold and weed out the Mormons. We shall have to give Schuyler the credit of being a mobilier man than we thought he was.

It remains to be seen whether that treaty of Berlin will not be allowed to go to pieces and shackle nobody. Austria is pegging away at Bosnia, in a sort of amazement; and getting very little sympathy from Germany or anybody. The Russians are not moving their troops from the neighborhood of Constantinople with any great alacrity, and in the general lack of faith in the permanence of the treaty of Berlin, it is rumored that they will maintain 100,000 men in Bulgaria and 45,000 in Roumelia.

The call for a new religion has been made; but the bids are not all in. James Freeman Clarke read this at the last Unitarian Convention held at Saratoga: "The New Theology will be Christian—that is still the greatest force of the world—but it will not be in the line of creeds; it has outgrown them. The historic Christ is, however, not outgrown. He will still be the central force and power, as he is the central figure in human history. One life like that of Jesus lifts men forever to a higher plane. He brought and brings God to men, and all attempts to discredit his work will be futile."

To be really practical and successful, in your attempts to solve the universe and adjust yourself to it, you must find out the element of personality in it. Sooner or later every question comes down to the practical task of adjusting the relations of spirit to spirit—person to person. "The relations of capital and labor," says the *Graphic*, "considered by themselves, are easily adjusted in theory, but the real question after all is the adjustment of the relations of capitalist and laborer. This problem involves the consideration of principles not embraced by political economy."

That great farmer, the Khedive of Egypt, has made a complete surrender to the State of his vast private landed property, amounting directly to 1,000,000 acres, or directly and indirectly to one-fifth of the soil. Besides being a great farmer he has been an extensive manufacturer of sugar, cotton and tobacco, in all of which he has lost money. He now owes $535,000,000, while the population of his country is only 5,000,000. He is virtually bankrupt, and under the influence of England, which takes some new responsibility for Egypt, that country will cease, as the Khedive says, to be African and will become European.

Here are some redeeming sentences quoted by a writer in the *Atlantic* from "Esther Pennefather," "the most ridiculous book of the season:" "There is no one who has a right to take back love. There is nothing one's friends can do, no meanness, no cruelty, no forsaking, that gives us a right to forsake them. Ah! what would become of us if God loved us as we love our friends? I believe, I believe without doubt, that *love is redemption*. We can love to the very end even those not worthy of love in this world, and we can carry that love faithful at least to the feet of God himself, and lay it down there, and he will give us back our own. No one can sin *forever* whom *one* heart loves faithfully and purely; in some time that we cannot tell, love will gain its own."

A writer in the *Atlantic* on "Certain Dangerous Tendencies in American Life" thinks we can't depend on the poor ministers to uphold morals and defend the institution of property. He put it in this way: "Men of property or wealth, capitalists and people of culture who understand the value of property in civilization, must accept a great and direct responsibility in regard to all matters appertaining to the moral education of the people. Their course will decide what our national condition shall be for some time to come. We have been too much inclined to hold a few half-starved clergymen chiefly responsible for the moral culture of the masses. There is no good reason for making self-sacrifice and unrecompensed labor for such objects the business of the ministers exclusively."

General Butler said in his speech at Indianapolis: "Six hundred years ago Venice issued a currency not redeemable in anything, which remained at par value for more than four centuries; not only at par, but as high as 120 per cent. above gold.....The newspapers, and some political speakers, are raising a great objection to this phrase, 'fiat money.' Do newspapers know what it means? When all was chaos, and darkness covered the earth as a pall, God said those words which are in Latin 'fiat lux'—let there be light, and there was light. The morning stars sung together, and the earth grew faithful and happy. Fiat money means simply that the United States Government should say, 'Let there be money.' Nothing more, nothing less. The word *fiat* is Latin for 'let there be.'"

The Greenback and National movement in Massachusetts was strong enough to capture a large proportion of the Democratic primaries and elect a majority of Butler delegates to the State Convention to be held at Worcester. Having good reason to believe that the State Committee would exclude them from seats in the Convention they got up airly, very airly, and took possession of the place of meeting. Thereupon the State Committee and minority of kid-gloved, aristocratic Democrats said they would not have any Convention then and there—they would wait till September 25th, and hold it in Faneuil Hall, Boston. The orphans and "the babes in the woods" and the Paddy O'Rourks left in the Hall, then proceeded to organize, and nominated General Butler as the Democratic Candidate for Governor by acclamation.

"During the last summer the spelling reform made evident progress, and it has now reached a stage," says a "contributor" to the *Atlantic* for October, "where the public can coöperate with more definiteness than has heretofore been possible. The reform was started by the American Philological Association, and that body at its meeting held at Saratoga in July recommended the immediate adoption of the following new forms, which, it should be said, are in the same line that have given us frolic and music for the frolicke and musicke of our fathers. The new spellings are: 'Tho, thru, catalog, wisht, gard, hav, infinit, definit, liv, giv, ar.' The Spelling Reform Association met with the American Institute of Instruction at the White Mountains, and adopted the following rules for immediate observance: I. Use *e* for *ea* when equivalent to short *e*; as helth, welth. II. Omit silent *e* after a short vowel; as hav, giv, liv. III. Use *f* for *ph*; as filosofer, fantom. IV. Omit one letter of a final double; as wil, shal. V. Use *t* instead of *ed* when it represents the sound; as wisht, slasht. These simple suggestions are not difficult of adoption, and there is reason to believe they will come into immediate use in the public journals."

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The Positive Thinker: There is no attempt at dressing up Community life in peacock feathers. To those who desire to know the actual condition of existing Communities, this book will be of great value. It furnishes accurate knowledge of their internal working. the causes which have led to disaster, also legal decisions rendered by the courts in cases of the withdrawal of members. There is a backbone of sound inductive logic pervading the whole book, an evident acquaintance with the best writers on social science, and no sign of bigotry or intolerance in the treatment of Societies which have not been Christian in character.

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